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ON PLATO'S *CRATYLUS* 389 D.

εἰ δὲ μὴ εἰς τὰς αὐτὰς συλλαβὰς ἕκαστος ὁ νομοθέτης τίθησιν, οὐδὲν δέ τοῦτο ἀ<μφι>γνοεῖν. So the Oxford text reads accepting Peiper's emendation, ἀμφιγνοεῖν, which I presume was suggested by such passages as *Polit.* 278 A; 291 B; *Sophist* 228 E. I think the manuscript reading ἀγνοεῖν can be defended, though not by Stallbaum's method of referring τοῦτο to the explanation that follows. What seems to have been overlooked is that οὐδέν is almost idiomatic with ἀγνοεῖν while I do not find it with ἀμφιγνοεῖν. The simple ἀγνοεῖν may take the meaning "find difficult" or "fail to recognize," "deem strange." See Jebb on Sophocles' *Electra* 1475, τὴν ἀγνοεῖς; "is the face so strange?"

In Euripides' *Andro.* 899 μηδὲν ἀγνοεῖ is not quite "learn all," as Liddell and Scott render. Way's "doubt not" is better. Orestes cannot believe his eyes that he sees Hermione, and Hermione assures him that it is really she. The frequent and idiomatic combination, then, virtually means "not to be put out, baffled, or disconcerted, or to have doubts, to apprehend fully." Thus Isocrates who uses it several times says of the apparent attack on Sparta in his ambiguous Panathenaicus that the more intelligent Spartans will not be misled; they will understand the matter perfectly, οὐδὲν ἀγνοήσῃν τῶν λεγομένων (251). And in the formula addressed to the jury at the close of Isaeus 7 and 8, and of Demosthenes 20, 36, 38, and 54, οἶμαι γὰρ ὑμᾶς οὐδὲν ἀγνοεῖν, it practically means, "I think that I have made the whole case clear to you."

The thought of the Platonic passage, then, would be that the fact that the same semantic suggestion is sometimes embodied in different sounds or syllables ought not to put out or disconcert the student of language, or make him fail to understand the principle. This meaning could be brought out more clearly by inserting διὰ after δέ. The dropping of διὰ after a short word beginning with delta is, I believe, a not infrequent corruption. I tried to point out one of these cases in *Classical Philology*, IX, 191. There are others.

PAUL SHOREY

NOTE ON *LAUDICENI*. (PLIN. *EPIST.* ii. 14, 5)

Pliny the Younger, writing to his friend Maximus regarding the degeneracy of legal eloquence, complains bitterly of the practice of the lawyers of his day, who paid money to a *claque* that they might thus secure for their speeches the applause which they could not win by legitimate means. Speaking of these mercenary auditors, he continues: *Inde iam non inurbane Σοφοκλείς vocantur* [ἀπὸ τοῦ σοφῶς καὶ καλεῖσθαι]: *isdem Latinum nomen inpositum est Laudiceni*.¹

¹ Plin. *Epist.* ii. 14, 5. Keil's text.